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M 2057

Saturday, September 11, 1971

Music

Sunday, September 12, 1971

Lunch

SATURDAY NIGHT MUSIC

MR. NYLAND: Tonight we change it around, and I will talk first. Will I be very honest and tell you what made me - made me change my mind for tonight? I'm reminded every once in a while of the meetings we had with Orage, and at the time - it was an evening, of course, at nine o'clock, and all of us had worked the whole day and we were tired, and, I may have mentioned that to some of you I was many times collective or ~~(collecting)~~ of the money at the door and sat in the chair in the eyes of the whole audience, and sometimes it became a little monotonous, and my eyelids dropped and drooped, and, kind of fell asleep - kind of. And all of a sudden I would wake up and kind of get the impression that everybody may have been asleep, but I wasn't. So. Now you fall asleep here every once in a while, some of you do. And I don't blame you for it. But then I'm faced with I do talk, and I wish to talk, because I want to tell certain things that I believe are important. And then you fall asleep. Of course, I

don't reach you because you don't dream about me. And surely you don't hear me talk. So I have a choice. If, for some reason or other you want to fall asleep, or you cannot help it, it's better you fall asleep when I play. See, when I play, it's a little bit my own. But when I talk, it's not my own. Many times when I talk it is as if something does take place, you might say partly because of my attitude towards Work and the reason I believe in it; and then, when I want to talk about it in such sincerity that I think it might be useful to you to listen to it. It is really not that I feel I formulate or I think, or that I present ideas in a certain way, or that I lay emphasis on certain words. Many times it isn't - almost, I would say, that I'm not particularly aware of myself. And that sometimes you might also feel that I may even be carried away. And that when I listen every once in a while to a tape of myself, and I recognize my voice, I say to myself, "But did I say that? And why did I say it that way?" And recently, listening to a little bit of an older tape of some time ago, was that if I were at the present time called upon to say it again, I wouldn't say it. Because I really don't know how it came that I said then that what I said. Now, it is not entirely true, because when I am forced, or when I happen to be in a certain state of wanting to tell, and I cannot in that way control myself, but I wish to have something that, as it were, could flow through me, and I try then to create

that kind of a form, then of course it is not myself any more. I'm a channel, to some extent. I direct it a little bit by tonations. Now, you see, with piano it's different. I feel music and I have concepts about it. Every once in a while there's a melody that I would like to continue with in the right hand or the left hand, or the combination of certain rhythms, or certain staccato or waiting, and pauses, and with the pedal I let them sink in and sound through. And also, you can say that this, my body, and my mind, and my feeling, doing that more or less, but to some extent I remain, I don't say, much more responsible. When I talk, I talk about esoteric knowledge. Of course, I talk about Gurdjieff and acknowledging All and Everything. I wouldn't say that there is everything I say is Gurdjieffian. I do believe that here and there there are a few interpretations or examples that come from my own life or my own experience, or seem to be a logical explanation of what I want to say. And I hope then that it has clarity. I do not claim any credit for anything of that kind. And I don't want it. Because I feel it is not my - it is not mine. But particularly when I talk, it definitely is not mine. Now when it reaches you, I want you to take it. But I want you to be in such a state as you can take it. So that there is no particular difficulty. And I feel that if I start out, I can expect you more or less that for ten, fifteen minutes you need not fall asleep as yet. And that my voice hasn't become too monotonous. And I would ask anyone who falls asleep, the first one, why doesn't he put up his hand and tell me, so that I would know? Or maybe a neighbor can poke him in the ribs and then at the same time tell

me. There was number one who fell asleep." And it is right. When you want to sleep, you must sleep. When you don't want to come or continue, you must go. You have to be very honest about that. I don't want you to come because I happen to be here. The reason for coming, the reason for listening, the reason for being at the Barn is not that you come for me. You come for yourself because we talk about something that is important to you, and perhaps you can use. And I'm only instrumental in - in advocating that. So, again, you are free to go, but I do ask: make attempts not to sleep. Every once in a while such attempts can give you an idea of what you really should do with your ordinary life and allowing at times something else to exist.

When we talk about superficiality, I mean by that that you are too superficial too long, and too many times; and that you should make room for something else that really is more important, and in your good moments you consider it that way; and at times of course, you come, for that reason, to want to hear, or, in listening, that something might even take place in you, so that you can go home with a certain promise to yourself that it is really necessary to encourage your inner life more, and to leave, every once in a while, too much superficiality - to let it go and not bother you. That's why I say you can sleep at certain times. At other times you must make attempts to be awake. ~~(Awake?)~~

When you are working in ordinary life in an unconscious way, you have the same difficulties. You know, after lunch, particularly when you have worked a little and you have eaten

maybe a little too much, you may feel that a siesta will be just the right thing for you, and your eyelids fall before you know it, and you are asleep, or at least you dream a little, or very close to it. What does one say once in awhile? Can't you put a matchstick in your eyelids to keep them open? Can't you have towards yourself such an idea that what you want to be engaged in has really a reason and it is important? I've said several times that if someone is so sick and you happen to be a nurse, it is required, you know, particularly when you love a person, that you do everything you can, and you can forget sleep. When you are under the influence of certain things that have to be done because there is a conviction in you, you will overcome sleep for a very long time. When, actually, you have in mind an ideal that you want to demonstrate, and you think it is necessary that you fast, so that you don't have to eat and get hungry, constantly when hunger reminds you that you ought to eat, you say to yourself, "No, because I have another aim." When one Works one has once in a while - not so often - that kind of an attitude towards Work because it is a way out, and it is a noble way out. It is not by forgetting ordinary life, but it is by placing it in a certain relationship towards yourself, and allowing then energy to go in the direction of something that is important for you even in this life; and even for the settlement of the debts you pay to Mother Nature; and even for yourself of knowing how to reach your own death and not to have any fear, so that then that kind of going over from one phase of life into another,

that then you can be there in some way or other, different from what we know of ordinary life, and not knowing the form it will take in the spiritual background of one's own life existing after death. But all of that doesn't matter very very much when I'm interested in trying to find out the bondage of myself, and then look towards freedom.

What is it that I need, of course? I've said it so often. It's necessary to be serious about myself, and it's necessary to be honest. One can learn both concepts as an experience in ordinary life. I can try to be honest when I say things - honest in my thoughts, honest in reporting. Not hypocritical. Not, if I can, not to tell lies. Not implying when the implication is not right or truthful. That I can make attempts, really, to tell the truth when it is necessary, and perhaps sometimes not saying it when it is not necessary. And whatever it is ~~that~~ that I start to consider of myself, honesty, of course, is the only ~~valid~~ policy that I would want to adopt. But what do I need beca-- besides that? The seriousness of Work: it means that when I become interested and want to leave the surface of my ordinary life, that that what I call my impressions received by me, that when such impressions come from the outside and enter into me through five sense organs, I cannot do very much about it that I receive them, because there are many, many impressions I really don't want, and I don't need them, but I take them in because I happen to hear them. I happen to see them because my eyes are open. I happen to be in contact with them

in some way or other, and they enter into me, and I use them, ~~in some way or other, and they enter into me, and I use them~~, perhaps as food, because I think that the impressions I receive in a certain way through the five sense organs represent forms of energy which I use in my personality, to build it up and to give it information, or to give it a certain way by which it keeps on being alive since the impressions are stimuli, and they remind me of my life. Because if I close my eyes or if I sleep physically, I really am not reminded of my life. I--it is there, in the morning I do know I have slept and I was alive. And maybe I do remember a few dreams, but there was no activity to speak of and, for that reason, I call it rest because I could allow that what had been busy during the day to come to rest and renew its own energy, or at least to become capable of using new energy for the new day. How much of such impressions I would call superficial, or how many do go a little bit further than the surface, I do not know. But as soon as they start to, as it were, glide off and are reflected by me, that is, that I don't take them in, but they stay at the - at the depth of my skin, then of course I can utilize a little bit of the energy, but not very much. Now there are - there are of course different kinds of receiving such impressions. When I now have a wish that I want to see, and concentrate with my eyes on that what I ought to see, and focus on it, there is a very definite intention on

my part that that what I wish to see should be of use to me, not because it happens to come, but because I want it, and I want to make it come to me to be digested. You see, then I become serious about receiving of energy. Then it is not a superficial matter of just keeping alive and eating and drinking a little. But it is then that I look for something for my own benefit. And I want to utilize that. Then of course I take in such energy also by means of five sense organs in a different way. And dependent on the depth which I then allow such impressions to go, on that will depend my seriousness. Or, to say it the other way, the degree of my seriousness is indicated by the wish to retain that what has been given to me. But that involves naturally, with which it is of course connected, is how much I actually feel that that what I have received, and that I would like to receive because of my own intention, is for me a voluntary effort, in which I then want to take in food for the benefit of myself & to some make part of me, and then will go further than the surface. Emotionally or feelingly I do not know very much about such intensity. But I do know that if I'm open towards it, and I'm willing to be affected, that there is something in me that could respond to it. And then the depth can be reached by allowing that kind of openness to exist for myself and in that way perhaps even profit by what I receive - whichever way that now goes for a person in an unconscious state.

You see, there is now a third way by which I could profit more from such impressions. When I say now that that

extent even for the growth of myself. Physically I do not know much of how it works I do know that when I take it in mentally that I can trace the result of such intensity on my part, one thing to get impressions from hearing which I want to ~~make~~

what I want to receive, and it should be in my seriousness, my honesty, be an attempt that I could use it and profit by it, I still have a conflict of knowing how to use it and for what purpose. And then I introduce quite a different aspect of myself into that kind of a procedure. Because if it is only for the maintenance of my life, or if it is only for that what I want to accomplish in order to distinguish myself or to be better able to make a living, or for whatever kind of respect I hope to get as a result, or my vanity which is stroked in the right way; and whatever it is that I call love of myself - for that, of course, I have to pay by means of my sincerity and my intensity. But when the accent is not on this life as I know it on the Earth, but hoping of the continuation of life in an eternal sense, then it is a different matter when I wish to take in impressions in a certain way, that they could benefit me in my endeavor for further growth than Mother Nature allows me. The concept of that becomes quite different because then something takes place in me in which I hope that what is received will have a certain quality. And the quality then is not emphasizing my earthly existence, although that in the end could profit by it; the prime reason is that I want to take something in for my further growth, and since I know I cannot grow physically, I want an inner growth of myself to take place. And whatever now I start to think about, and philosophize about how and what I should do, or what is still a potentiality that I believe in that could become actual for me, that of

course means that the accent is placed a little differently than just being seriousness. I become serious about a very specific matter - the continuation of myself in freedom. Whichever way again I say how such Life as a concept now appears to me, and in what way I want to express it, there is something in me that says that the possibility of such impressions which reach me now through my five sense organs, I possibly do not expect naturally to receive all the benefits which are in them. But if for some reason or other unnaturally I could make my sense organs function in such a way that they could extract more from such impressions, I would profit by the extra energy provided in that process.

Now we come to the point where I really start to try to define for myself that such extra energy should be used for an extra definite purpose. And when I consider Eternity or Life that I believe in, or religiously that I wish to follow that what I am in accordance with the dictates of my Conscience, then I say if I know something about higher life and that what comes from higher regions not of the Earth but above me or in any way -- in any event away from the Earth, that then there is a different kind of an accent placed on the necessity of taking in such impressions in a certain way that I will benefit more for the purpose of growth in, a different sense, towards, sometimes I say, "going to Heaven." I wish a diff -- way to make a difference between living on Earth and living on - in Heaven; or living in such a way that if Heaven could be on Earth, that

I then have a chance to divide my attention between one and the other, and at will then could determine how much should go in one, how much in the other.

When I consider sleep, and sleep as an unconscious state with my eyes open, I want to consider besides that the possiblity of an insight which my eyes cannot give me physically but, if they could be trained to see through things, or through a person, or through events, I would acquire a dexterity for my eyes which is different from what Mother Nature has given me. If I consider my mind as a collecting apparatus for different facts, I appreciate such collections and they help my memory, and of course, based on my memory I will recognize what I have already experienced and based on associations I probably will be able to place a new experience. But when I now consider the necessity of extracting from that what I read or hear, and using my sense organs for that, that I then wish that the instrument which I now employ and which is of a mental capacity, that perhaps it would be possible to extract more from that kind of an impression by means of changing the ability of the mental functionings.

You see, what I'm trying now to say is that we are beginning to understand impressions which could be received by a man which in character may be the same as the usual natural ones, but which could be utilized as a carrier of different kind of information, and giving such information to me, if I were in a different kind of a state or had had a

different capacity for receiving them. Such impressions we call in a general word "Conscious." We say simply that an impression becomes Conscious when I make an attempt of myself to be Conscious. When I, together with the Consciousness could try to become Conscientious at such a time or at such a moment, the impressions which I then receive will have a quality of an energy which is otherwise not available to me. The problem of Work is really to see how often can I get impressions of the kind I call Conscious and Conscientious. So that then, in the same length of time, when I am using my ordinary organs for being able to live on the Earth, that something more is extracted from them as a result of the change of the apparatus with which I operate. And then when such an apparatus as a machine is functioning and extracting more energy, and energy of a different kind because the instrument ~~which is unknown to~~ any ~~natural~~ has been changed, that then the resultant for me is a development which is unknown to my natural phenomena, but which will give me in time an insight in the reality of myself.

I went along a little bit with the question that was asked last Thursday. Let me say a few things about that. I liked the Thursday. It's quite all right. You are beginning, and you have to continue. You will find out. Of course, you will find out the difficulties. But there is one thing. A question is a question, and it requires a certain length of an answer, depending where the question comes from, also, what the question really contains. There was a question about some statement in The Herald of Coming Good.

You see, immediately when I hear that, I say, "What for? Why should I be interested in The Herald of Coming Good?" And maybe you don't know the story. And of course I don't blame you, either. But I've said it, I've said many times about certain things that have been written about Gurdjieff and of Gurdjieff. About Gurdjieff I've mentioned several times those people who were pupils, like Ouspensky or like Orage or like De Hartmann or a few others who were around him, particularly as far as we know more about it at the Prieuré, as far as their previous experiences were concerned with Gurdjieff in Russia, Constantinople, and the trip to Europe. We do not know very much about Tibet or wherever Gurdjieff happened to be with the twenty other searchers - searchers after Truth, which is written about in Reflections of the Truth by, I believe, Ouspensky, and definitely is written about in Remarkable Men by Gurdjieff himself. And as I've said many times, don't ever forget that the master, as it were, was Gurdjieff, and remained all throughout the one person who gave this kind of information. And that everybody else became a pupil interested and utilizing what they heard, and sometimes for definite purposes for themselves, sometimes maybe selfishly, sometimes wishing to profit by the crumbs which fell off the idea table of Gurdjieff. And Gurdjieff himself never claiming that it was his, always indicating that esoteric knowledge existed and that he had been instrumental in collecting it on the

twenty--during the twenty years of his peregrinations in the Middle East. But then when it comes to Ouspensky, he's only a little pupil. And when it comes to Orage, also that, and all the others, and leave alone even those who have written about Gurdjieff. What have they touched? In describing the life of Gurfjieff, or, have they written about the function of Gurdjieff's life in the Ideas, so that then, as Ideas, they could be understood as a guide for a person's life, which is, of course, inherent in All and Everything (CAPS). And however, however is it possible that one even can compare All and Everything (CAPS) with In Search of the Miraculous? They're so entirely of a different kind of a level, that if you want to get to Gurdjieff, go to that source. And what is All and Everything (CAPS) for a man who wants to know about Gurdjieff, as compared to the good reporter, Ouspensky, who unfortunately was a little bit too intellectual and didn't say very much about Work, so that it becomes even questionable that there was much Work in Ouspensky himself. And I don't make these statements simply to be critical about it. It is only a matter, I would almost say, of common knowledge for anyone who investigates the ideas of Gurdjieff and studies them, I hope for his own benefit. But a man like Orage - it was very different. Orage never wrote, than only a little bit, a couple of essays and no more. And a psychological book, which were exercises. But as far as writing, he left that, in part, to Daly King, and the Oragian Version, not published for

publication, has been available here and there, and contains Gurdjieff as well as really, at that time, anyone could write about it with the sanction of Orage, who had a very clear and clever and open mind. But Orage always admitted Gurdjieff to be his master. And Ouspensky had a terrible time, and allowing only in the little fragments which afterwards were published as In Search of the Miraculous and which fragments were read to us here and there, only allowing Gurdjieff to be mentioned by the name--by the letter "G." And whatever it may be that Ouspensky felt he ought to do and has done and whatever we know about him, I'm not particularly critical about it. But let there be--be no mistake: Gurdjieff and Ideas are in All and Everything. And anyone who wants to find out, I'm afraid, has to read that book. And then perhaps you can be helped here and there to become acquainted a little bit with Gurdjieff, and read a little bit Ouspensky, a little bit of Nicoll, a little bit of Stanley Nott, a little bit of De Hartmann, a little bit of this, a little bit of that - All and Everything is all. And And it is everything. That's all you have to know, if you want to do something in your life. Now this is what I mean. When The Herald of Coming Good was published, that was before All and Everything existed. There were a few little bits of chapters which were at the time kept by Gurdjieff, and there were three little so-called, I call them, "editions" of certains words and chapters belonging to All and Everything which then was under a different kind of a title, but not published, only a little bit mieographed, as much as we could get hold of it. And then comes The Herald of Coming Good. I do not know exactly why Gurdjieff published it when he was

working on All and Everything. But it may have been in a period of his life at that time, when, having written All and Everything several times, and having had it read to him, that he came to the conclusion that there was something not entirely right in what he had written, and that if he was to accomplish his aim, he would have to rewrite practically everything he had written before. I think at that time he published what he wanted then, not knowing how much time he would have to live his life and finish All and Everything. And The Herald of Coming Good was the result. And it was published in three languages: in French and in Russian and in English. And when he came on one of his trips, he brought these books. And all of us went around and tried to sell as much as we could. Then apparently after some time he changed his mind, and then decided that he was going to finish All and Everything in the right form for publication. And then he demanded that all copies of The Herald of Coming Good would be recalled. And we, like good pupils, went around and tried to get back. Now since after that ALL AND--THE HERALD OF COMING GOOD has been republished by a few nincompoops does not mean that Gurdjieff would okay it. And whenever the question now is asked of a quotation of ALL AND EVERY--of, THE HERALD OF COMING GOOD, the answer is: don't read it. It has no meaning for you. Read ALL AND EVERYTHING first. And when you are really ~~well a --~~ well versed in what is meant with ALL AND EVERYTHING, then you are entitled to read a little bit of the other nonsense. And under "the other nonsense" I now include Ouspensky,

Nicoll, De Hartmann, and all the lovely little books about Gurdjieff. You see, it is not that I say I admire Gurdjieff. I do believe that there is no book like ALL AND EVERYTHING; and that that is a unique kind of a scripture which I do honestly and sincerely hope that people who actually want to spend the time in trying to build their inner Life, that they should read it; and that any questions about something else like, let's say, hydrogen tables, or the rest, should not be answered, until you're entitled to use your brain, so that you can distinguish between that what is right and wrong. And you will only use that brain in that way when it has been changed sufficiently to distinguish between subjectivity and Objectivity; or between sleep and wakening. That is why the answer as given, and the different opinions here and there, were much too long; and too - I call it - stupid. It spoiled the beginning of Thursday evening. I'm sorry. The idea of Thursday is that you talk together in the form of camaraderie; that you have the audacity to be sincere and honest and at ease. And that you should not feel the strain. And that the moderator should stop when it gets a little bit too far. Or fill in when there is a little bit too much of silence. So that you become acquainted with yourself. That you really can dare to open your mouth and to talk about something that is important and that perhaps has a certain place in you where you want to have--receive some information for yourself, instead of having to listen to generalities which I usually

talk about. That is really necessary to understand why that group exists. And why I don't want to change this group into a free-for-all of asking questions. When you ask a question, it has a level. Sometimes I don't want to go down to that level.

There are many things during the week that I listen to, including, of course, tapes from other places, and sometimes so dumb, sometimes really how can it be after so many years, that one doesn't even know how to look it up in the Index and to find a few statements which at least can hold water, instead of going off into all kinds of philosophies which have no meaning whatsoever, and do not reach essential values. For instance - I have in mind - I happened to listen to a tape from the West Coast about 'as if'. And such stupidities about philosophy of that kind. So Hasnamussian. Such titillation. Not understanding a very simple concept. And surely not acqua--acquainted at all with science in the right sense of the word; where the concept of 'as if' is used, I would say, almost every day, based on assumptions, which afterwards prove to be correct; where one constantly works with working hypotheses which only afterwards become an axiom or an axiomatic truth. Now what is 'as if' when we talk about it? I've explained many times. It is two-fold. I want to indicate for myself, talking about Objectivity, what I could understand with my ordinary mind as being Objective. And then when I say it is something that must take place within myself, and where the difficulty is that I cannot understand that anything of myself should be Objective, since I know I am totally subjective, I say that what is little 'I', it is <u>as if</u> it

exists outside of me. Thereby indicating that that what is then outside is not me, and then could become Objective regarding me. That's all. That is one way of explaining the 'as if'. In reality, my working hypothesis gives me the idea of Objectivity. My axiomatic truths will be given to me by the assumption when something exists and starts to function, that it ends up by being within myself. That becomes then axiomatic.

The second way of looking at the 'as if' is when I start with my ordinary mind trying to create something of a higher nature and I even want to say it should be, if it functions, Objective. It should be observant, but in such a way which is not familiar to my mind, and is not familiar to that what I call presence to my feelings. But that it starts to function in a certain way for myself I have to call Objective.

Yes, Bill. (turning tape)

Now, when my subjectivity, that is, my personality as a whole, wants to consider the possibility of creation of something that should be Objective, I ask myself, where can it get the materials for Objectivity? Because I have nothing in myself that I cannot call non-subjective. All of this is subjective - my thinking is, my feeling is, my ordinary physical body is. Still I think about something impossible, which I would like to make possible. I think about that if it could exist, it could function in a certain way. So when I say this little 'I' not being able to make it Objective because I don't have such material, I can have a concept. And I can say to myself, "If it can exist, then it could function. I can give it attributes, properties, all

based on the condition that perhaps it can exist, but knowing well enough it does not exist, the same way as a concept of an artist, thinking and feeling about a work of his art, starts out by the creation of an image which afterwards he wants to make reality. I create in my imagination, with the creation of an image which I call a little 'I', indicating by that that there is a possibility of growth, which I now call a change of the little 'I' to become more what it should be, and in its infancy not as yet being what it ought to be because it cannot be. The result is that such creation, beginning in my mind and not existing I say as a working hypothesis, I wished it could exist so that I then could, being observed, could become observed by something 'as if' it exists. If the 'as if' existence starts to function in my imagination as the reality of an Objective functioning in observing, I become reality, or, that is, I make reality of the observation process. This, at the moment when such observation, as it were, leaves the little 'I' and starts, as it were, coming to me. When there is a relation between that what should function mentally or what should function emotionally in regard to me physically, that then the Objectivity starts when it leaves little 'I' on the process of an observing of me as I am, and continuing to remain Objective as long as the requirements of impartiality and simultaneity are fulfilled.

I say it differently sometimes, that when this little 'I', existing now in a non-existence, but functioning now in reality in the observation process, reaches me and can give then to little 'I' actual facts about me - which facts are the fact of my existence, and, I say, as I am, in order to do

away with like and dislike and associations - that then when in this observation process the fact of my existence is received by the little 'I', reality enters into the 'as if' condition of the little 'I'. And in the process of further observation when actual facts - because I talk now about the Earth and the existence of myself on Earth - when such facts, which then become Objective facts because they adhere to the requirement of the observation being impartial, and being - at least, tries to be at the moment when the activity takes place and the observation is similar at the same time - at that time registered, that then the continuation of such Conscious facts produce in the little 'I' a result of giving it actuality and reality. That is how the 'as if' condition changes into the actuality of existing, as a result of me, existing. And the observation process which is then going on between the little 'I' and me and returning to the little 'I' as facts about my existence. There's nothing difficult about this. And there is nothing hidden. And there is no reason to philosophize, like they happen to do at the time on the West Coast. For a long, long time, so boring and so, honestly, so stupid. I've talked about this several times, and the 'as if' condition I said a little while ago in a scientific way, of course, such assumptions all the time exist, and all the time will give results of a certain kind, which then can be verified by the actuality of that what I call a fact even in ordinary life. And this, of course, is a tremendous advantage for this kind of a method. Because then, out of the idea and the image of God, something starts to exist that becomes

real for me and then can help me by telling me in my language what I need, instead of hoping that I can find a language of prayer towards God, about whom I don't know anything, and hoping that the kind of language I happen to use is in his vocabulary. The process becomes a necessity for a person who wants to live on Earth. And seeing on Earth how much he is bound, that he honestly is trying to find a way out. And that then in such attempts which are based first on the wish, as a result of the thought, or a combination of both, trying to make the wish into the actuality of an 'as if' condition even, that when that attempt is made, that the introduction of an awareness process which I call observing of 'I' and 'it'; or, rather,observation of 'I' of 'it'. That then something takes place in me which becomes a reality on which I can base my future path. With that we simply say that that what is really taking place is the process of becoming free. And for that, I say, that what takes the freedom from one place to the other and makes it available to me is the function of a mediator which goes between God in Heaven and man on Earth; and whatever now religiously you want to call it for yourself. But don't forget that when one begins, and even if the 'as if' condition starts gradually to become reality for little 'I', little 'I' is not full-grown over night. It will take a long, long time to grow. And when it could be grown-up, and when it has become sufficiently mature to be of help to me, and then comes and tells and gives me information which is valuable for me in my ordinary life. . You see, what happens - I make, at such a time, by the grace of the Lord who allows me to do this, that what is at the present time above me. I ask it to

come down to Earth in the creation I have prepared for it. That is my responsibility to create, and then my wish is that God can give this little 'I' life, for me, because I ask for it.

Now such statements every once in a while you could make. You see, I listened to that particular kind of tape from the West Coast. It is so bad. I sit, and I say, "How, in God's name, is it possible? How can I, having talked as long as I have, and so many times, and even becoming repetitious, bordering on boredom, that as yet such concepts are still unclear, and there is not enough strength in a person to say what is the simplicity of that kind of Work when I have talked about it so many times. But that all the time descriptions of ordinary life in the most difficult conditions come up, And that I so seldom hear about what happens for a person when he sits at the edge of his bed. And I want it in a meeting. I want it as an exchange between people, so that then you can recognize yourself in someone else. No one is different from anyone else when it comes to the beginnings of Work. Because for all of us it is unnatural, unusual, impossible. All of us, without exception, because there is no one among us who is sufficiently able to change into a Conscious and Conscientious being overnight. The time for Work is the life that is given to one. Your whole life will become devoted to Work, because even when you die, your death will be premature regarding that what has not been fulfilled in accordance with the laws of your karma. You have to carry a burden with you when you cross

over into a Kesdjanian atmosphere. You carry with you your troubles, your unconscious ideas. You carry with you the obstacles you have not overcome. You carry with you Life in a certain form of a new kind of a confinement. But, again, subject to laws which exist also at the next level. And whatever it is that is, I say sometimes, meted out to you, which will become for you your graduation - the graduated list in which the temperatures and the pressures are registered when you measure them off to go from one step to the other in a possibility of a measurement of your own development in accordance with the law of seven.

Why is it so difficult to talk about ordinary life in your attempts in ordinary life - so extraordinary, so utter simple? I've ho--I haven't heard very much about the attempts you make when you see someone you don't like. I haven't heard at all about you ever sitting down for breakfast and eating and remembering Work. I haven't heard anyone ever saying that when he came in to this room or the Barn or wherever, that then something struck him. I have not ho--heard anything about you standing still in front of a door and coming then to the realization of your existence. I've heard you say you ah - stretch out your arm, you turn the knob. Yes. But what takes place in you? Not the outside manifestation. What does it remind you of? When you sit in your chair, and I don't care what you do - drink a glass of water, or light a cigarette, or eat a piece of candy. Where are <u>you</u>? When you sit in a chair, when you get up, what is left? That is, is that what is the manifesta-

tion so sufficient to kill everything that is, and could be, of existence of your inner life?

I would like you to talk about simple things - taking a coin out of your purse, lifting up the teleph--the telephone in a booth after you hear the bell ring when you drop in a few -- a few nickles or a dime, when you hear your voice in the first hello, when you hang it up and you turn automatically out of the booth, when you put your f--your fork down and you try to eat a little piece of meat again, when you look at someone across the table. And perhaps at that time you put out your hand on the table, and you say, "I'm glad you're here." And then, can you wake up? That time, when you say it? And can you say it, "I am glad"? Or do you just say, "How nice," and let it go? That is not life for one who wants to Work. I say this many times in relationships - flippant, still too flippant. Just because you like it a little bit, you think, because of that, you can like Work?

A wish to Work is a cry - as if you will die. As if you see life for the first time, like a baby coming on Earth, and crying. That is what one ought to feel in wishing to become a man. In the realization that one isn't. And everything cries out in you, "Why in God's name, can't I be a man?" That is when you Work. Because then you become honest and serious enough to do something. And not just nonsense and nonsense, one thing after another.

I don't wish you, and I don't think it's right, for yourself to think you ought to be holy and sacred and a rotten face and no expression and heavy. But every once in

a while add a little salt to your food and make it palatable, so that there is a different kind of an aspect of yourself. That's why we're here at the Barn. That's why we work like hell. That's why we try to get things done, and want to do it before the winter sets in. That's why we don't want to fight with each other. And when there is a little bit of something of a disagreement - for heaven't sake! What do you think you're doing? Go up to the other fellow and say, "I'm sorry. My fault." Or, "Not my fault. I hate you." But say it. "You and I cannot work together." All right. Say it. No little bit of disagreement and turning your back and hating each other just because it happens. All of that happens. It just happens. You're not even responsible for. You make it a responsibility when you take it in your hand, you say "Admit, this was not right." Here we are at this Barn. Look at the Barn. Find out why you are there. Are you reading ALL AND EVERYTHING? I ask you, where is it? Do you still know where it is in your library? Or how often do you want to read it? How often don't you want to read it? How often should you read it? What is your life worth? I would say, without ALL AND EVERYTHING? What is it worth when you don't know anything about Objectivity? It is worth exactly that what you are on this Earth; and no more, and no less. And on this Earth you'll find all kind of beautiful things - the flora and the fauna and Postena. FOSCALIA And I say, enjoy them. Just sit and enjoy a bed of felicity. And enjoy all the different things which do not any--do not do any harm to you, and which you, of course, will avoid, because you really don't want to grow up too much, or too soon, or too quick. The efforts

you must make have to be very serious, when we talk about Gurdjieff. I don't care if you want to talk about anybody else, including St. Augustine and Erasmus and all the different church fathers. You can talk as well as you like and as much as you like and as much as you know about them. It's okay. When they talk about Objectivity then sit up and take notice. When Gurdjieff tells you about impartial criticism, try to see what you do with becoming impartial, and then to criticize yourself, if you wish to grow up. The question is, why don't you? What prevents you? And if you can find out what prevents you - perhaps it is the greatest common denominator of your daily life, what a particular obstacle is. One day then, you say, "Today I fight against this tendency. Today. And with that I want to wake up, each time I fight." Not that you just fight and overcome it. You build at the same time, while you destroy. That's the advantage of this Work. You Work as you go. You pay as you go. And Working as you go makes you become that what you are not now - what you wish for, and wish to pay for. Then Work for a living, and let the living be your inner life. And no kind of nincompoop nonsense.

So I'll play a little bit, and this is for the future, if you wish to drink to it.

LUNCH (9/12/71)

Many times I wonder if it helps you to give yourself a task - if, I mean by that, real help. And if you don't get enough help, will it help you if someone else gives you a task?

It has to be understood, of course, that the task could fit and that you have confidence in the person who gives the task. But what, of course, is the most important is that for yourself you know that the task is necessary. What kind of a task would you give yourself for this afternoon? The second day of the weekend. And a whole week is ahead of you. How can you guarantee, if that is what you want, that you don't forget? What kind of little obstacles can you put in your way, that could remind you? Where could you put ALL AND EVERYTHING so that you can see it? Even if you do pass by it and say, 'I ought to,' perhaps the third time you will say, 'But I will.' Many times you say, 'why not a little pebble in my shoe? Why not wear a hairy shirt?' We have to be reminded. That is the condition that it happens to be on Earth. And when one considers that, why is it really that that condition exists? Maybe it is because as humans the preponderance of our body. And, of course, the attraction of the Earth itself.

But what goes with that what is such a quantity without really being a quality? Because we know there is a difference in quality between the body and the mind, and surely for one's emotions. They are so small. And then the quality doesn't seem to be enough, and times the quantity. And--and then the body/predo-- predominates. What is it that we then face? Because all our life we are considering our body. And it is as an instrument, of course, useful for the carrying of the other two centers. But we give in to it very much, and we want to be and remain on good terms with it. And because of this, we have a

certain ~~gratification~~ glorification, a process not only so much admiring, but considering the necessity of the body existing. And of course we link it up with the fact that when we die we are off this Earth. So, of course, we have to take care of the body. But I call it a little bit of glorification, because it is this constant attention, caring for the body so that it can continue to live, that misplaces the accent for one's life, and it becomes concentrated only on the affairs of the Earth. That is Kundabuffer. It is something that has been implanted because we were born on the Earth, and that we are living under the consequences simply means that we do not realize the development and the potentiality of the development of either the emotional or the intellectual centers. And for us then the condition of the body remains reality as if it is all. And not knowing then that certain things exist which could develop, we keep on harping on and benefiting--making the body benefit by what our life is and we call it self-love.

Self-love is not that you love the other centers so much. You can be proud of them and of course sometimes quite happy when your mind is functioning, when your feeling is there and when the different directions of the possible development of a man on Earth - in philosophy or science or in art or religion - and then the two centers have a certain place. But what do we really glorify? That what is the body in its strength, its' ability to do certain things and to consider it constantly the carrier of the other things, although important, which because of the body being predominant, do not take on the value. And our self-love is relaten--is related to that what we are as a human being, almost forgetting that we have to have a mind, and we have a little bit of feeling. That is why we have such a struggle to get away from the consequences of that what has been

created on Earth. And that the consequences could become the reality of seeing that that what really could take place is something that at the present time is not encouraged. And that in the way, believing still that the consequences of the organ must remain in existence, because we don't know any better, that our surprise in Working is that there is a freedom which always was freedom but we never knew about.

Some time ago we talked about the little 'I' existing, or higher being-bodies existing, but for practical purposes it was useless to talk about it when you cannot use it. We can use Kundabuffer when we know that has gone. And that the consequences have no further reason of existence. And therefore that the condition of 'as if' existing Kundabuffer could go over into the reality of the elimination of the consequences. What one wants to do with a task is to be reminded of an higher aim for oneself in one's daily life. And when you give yourself that task, or when someone else helps you, it becomes like a holy affair, that at such a time, attending to the task, that constantly you must remember the reason. The reason for the task, as you know, is never to give the body or the other centers a chance for a little bit more development and then again and again to glorify in the accomplishment of the task. That in itself has no meaning whatsoever. It does not make a damn bit of difference what you are doing in this life, as far as Work is concerned for your Soul. But we believe that that what we have to do in this life is necessary to satisfy our own self-glorification. If instead of the glorification of oneself, one could replace it by the glorification where it really belongs in the grace of the Lord as a center of universal wisdom and strength and omnipresence, then a man

that it can think, that it need not think

would take on an entirely different attitude towards his own life. And then the tasks become painted with the idea of freedom, of wanting to accomplish the task for the sake of becoming free from this early--this earthly life.

What kind of a task for this afternoon would be suitable? To go against certain tendencies of yourself. If for half an hour during the afternoon you would remember that you have a body, that it can talk, that it need not talk; that it can feel, and at times need not feel. That you go from one center to the other and reduce the activities to a minimum, and again let it come back to its normal functioning, but all the time under the direction of something that is much and much higher than you are, and you can call the being stretching itself out towards the possibility of further growth. Whatever that is now, whatever you want to make for yourself, whatever you think your own level is, whatever you believe in and that you are sure about that it exists, that you can take really to heart what you wish in reality, and that you do believe that your life is here for a certain purpose, and not just to sit and eat and drink. That you become, as it were, in control of all the different talents and organs and physiological affairs that take place in your body; that you could, as it were, direct your thoughts; that you could even become master of your feelings, when you wish to express them and to deepen them and to allow more and more insight, more and more equilibrium, more and more stability. A wish to keep, like a talisman, within yourself a picture of what it is to be God's child and what it is and would be to become a full-grown man in maturity, also, I say, under God's guidance.

The consequences of the organ Kundabuffer are not like locks and keys. They are nothing when you face it thinking all the time that the door is closed and locked, that when you try to open it, there is no door. Such realization of the appearance of nothingness in the existence of that what is totally in existence as omnipresence - that is the Lord; and that, if we can understand, that we could be part of that kind of infinity. Where people go, wherever they go, traveling on this Earth from one place to the other, wherever they find their surrounding, and whatever it is that they wish to surround themselves with, whatever they should take as baggage with themselves, what it is that they could carry in the form of their own self-confidence and reliance, that they - never mind where they will be - constantly remember that infinity is everywhere and is in all times at each moment.

Give yourself a tittle task for this afternoon. Drink to it - to success. All right... Victor, yes?

END TAPE

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ROUGH: VArious
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